

[Hearts delight.]

A
SERMON PREACHED
at Pauls crosse in London in
Easter terme. 1593.

By
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Divinitie for the Ladie Margaret
in Cambridge.



PRINTED BY IOHN LEGAT, PRIN-
ter to the Vniversitie of Cambridge: 1603.
*And are to be sold in Pauls Churchyard at the signe
of the Crowne by Simon Waterfon.*

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T
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I



*To the most victorious,
vertuous, and puissant Prince, King
IAMES the first, King of England,
Scotland, France, and Ireland,
defendour of the faith, all
earthly and heauenly
happines.*



*Glorious, grations;
It is our crowne and
the highest ioy of our
heart, that the
crowne of this king-
dome is to be set vp
on your royall head.*

*O otherwise, nothing in the world could
haue connternail'd th'excessiue sorrow,
that her late Maiestie departing hence
left behind her, but the vncomparable*

To the King.

1. Reg. i. 40.

ioy and triumph which your expectation sent before you, and now your princely presence bringeth with you. When Salomon, after his father David, was anointed king, they blew the trumpet, and all the people said, God saue king Salomon, and reioyced with great ioy, so that the earth rang with the sound of them. We haue thought, no trumpets, no proclamations, no bonafires, no bells sufficient; neither haue we heard the earth onely ring-out, but also the heauens redouble and eccho-backe againe the acclamations and applauses of all men, which haue showed and said, God saue King Iames. Now also, when your Highnes approacheth nearer, the straight charge which hath bin publikely ginen to the contrarie, cannot restraine your people, but that out of all countries & shires, they runne and flocke together, to behold and attend your Maiesstie, as some bright and beautifull starre, which by his diuine-sweete influence worketh a generall prosperitie and peace. For what loy

all

Tanquā clarū
ac beneficium
tydas, Sen. de
Clemen. l. i. c. 3.

To the King.

all subiect doth not blesse God, and blesse himselfe that he liues to see this happie time, which was feared would prooue full of great disorder and trouble, so wisely and wonderfully caried (God as it were from heauen stretching out his holy hand, and holding the mindes of all men in awe and obedience) as that in it the peaceable vniing of two mightie kingdomes, maketh vs inuincible against all our enemies, and all our enemies contemptible to vs? Wherefore at this time, when all your liege people strine to shew the gladnesse of their hearts, by tendring such seruices, as are sutable to their possibilitie and performance, I also among the rest haue taken occasion humbly to dedicate vnto your Maiestie such a poore present as I had in a readines. Assuring my selfe, that as none are more familiar with God then godly Kings: so no treatises can be more welcome to godly kings, then such as may draw them into greatest familiaritie with God. And I doubt not but that your Highnes hauing hitherto had

your

Nulli ita deo
familiaris sunt,
sicut boni re-
ges. Emissenus.
Dom. 21. post
Erecoth.

To the King.

your heart's desires giuen you, because you haue delighted in the Lord, wil here after, if it be possible, much more delight in the Lord, that he may yet giue you more desires of your heart. Nay I am so farre from doubting of this, that I dare be bold to conclude with the Psalmist,

Psal. 138.

The King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

Thou hast giuen him his hearts desire: and hast not denied him the request of his lippes.

For thou shalt preuent him with the blessings of goodnes: and shalt set a crowne of pure gold vpon his head.

His honour is great in thy saluation: glorie and great worship shalt thou lay vpon him.

For thou shalt giue him everlasting felicitie: and make him glad with the ioy of thy countenance.

And

.. 45 ..

To the King.

And why? Because the King putteth his trust in the Lord: and in the mercie of the most High he shall not miscarie.

*Your Maiesties
most devoted,
and obedient
subiect,*

THOMAS
PLAYFERE.

to the King

And why? Because the King
will be in the land: and in the
house of the most high he shall not
be.

John Maffie

most devoted

and obedient

And

THOMAS
PLATTER



THE TEXT.

*Delight thy selfe in the Lord, and he
shall giue thee the desires of thy heart.*

Psal. 37. 4.



Aint Iohn saies in
one place, *Loue not
the world, nor the
things of this world;*
if any man loue the
world, the loue of
God is not in him.

So may I say, delight not in the world,
nor in the things of this world: if any
man delight himselfe in the world, he
cannot delight himselfe in the Lord.
Therefore saith *Martial* an auncient
Bishop, * What haue we to doe with
the delight of the world? You may

A I

call

†

*a Quid ad nos
delectatio mū-
di? Epist. ad
Tolot. cap. 12.*

call it as you will; pleasure, if you will; pastime, if you will; mirth, if you will; gladnes, if you will; ioy, if you will: but in Gods dictionarye it hath no such name. In the holy Scripture, it is otherwise called. It is called, Adams goodly apple, which beeing eaten, deprived him of Paradise; Esaus red broth, which being supt vp, bereaued him of his birthright; Ionathans sweete honie-combe, which beeing but tasted, was like to cost him his life; the whore of Babylons golden cup, which filled her full of all abominations; the traytour Iudas sugred sop, which made a way for the deuill to enter into him; the prodigall childees wash or drasse, which he most miserably swilled vp with the swine. Thus is all the delight of the world called in Gods dictionarye, which is the holy Scripture. It is called Adams apple, Esaus broth, Ionathans combe, Babylons cup, Iudas soppe, the prodigall childes swill. So that all this delight

delight.

B

is no delight. Or suppose it were: yet certainly it shall not giue thee the desires of thy heart. Nay it shall be so farre from breeding thee those ioyes, which thy heart most desireth, that it shall bring thee those torments which thy heart most abhorreth. It may, faith *Chrysostome*,^b delight thee perhaps for a while, but sure it shall torment thee for euer. As any sollide bodie, though it haue neuer so faire a colour (as crimson, or carnation, or purple, or skarlet, or violet, or such like) yet alwaies the shadowe of it is blacke: so any earthly thing, though it haue neuer so faire a shew, yet alwaies the shadow of it is blacke, and the delight thou takest in it, shall prooue to be grieuous in the ende.

Therefore *Philo* calleth it a sweet bitter^c thing. As that little booke in the Reuelation, was sweete in the mouth, but bitter in the bellie: so all worldly delight, is a sweete bitter thing, sweete in the beginning, but bitter in the en-

A 2

ding.

οτι παρ' αρε-
καιρα μαριζο-
μενοι ειναι.

ο γλυκυπικρον

d Lamen. 7. 15.

e Ruth. 1. 10.

f chap. 13. v. 32.

ding. Which they of Ierusalem had experience of. For beeing giuen to transitorie pleasure, they are ^d saide to be made drunken with wormewood. Now we know that drunkennesse is sweete, but wormewood is bitter. And such a sweete bitter thing, such a drunkennes of wormewood, is all the drunken delight of the world. So that as one said, ^e *Call me not Naomie, but call me Mara*, call me not sweete, but call me bitter: so must we call worldly delight, not *Naomie*, but *Mara*, because it is nothing so much *Naomie*, sweete and pleasant at the first, as it is *Mara* and *Amara*, bitter and loathsome at the last. Like to a song of the Syrens, which are mentioned in the prophecies of Esay. A Syren is a monster of the sea, the head whereof resembleth a virgin, but the feete a fish. And such a monster is all worldly delight, the head whereof, the beginning, allureth vs as an amiable virgin, but the feete, the ende, deuoureth vs

delight.

as a rauenous fish. Therefore as Vlysses stopt his eares and bound himselfe to the mast of the ship, that he might not heare the Syrens song: so must we stoppe our eares, and refuse to heare the voice of these charming Syrens, charme they and sing they neuer so sweetly; yea we must bind our selues to the mast of the shippe, that is, to the crosse of Christ, & every one of vs saying with our heauenly Vlysses, God forbid that I should delight in any thing, but in the crosse of Christ, by which the world is crucified vnto me, and I vnto the world. For the world and all worldly delight, is likened to a hedgehogge. ^b A hedgehogge seemes to be but a poore silly creature, not likely to doe any great harme, yet indeede it is full of bristles or prickles, whereby it may annoy a man very shrewdly. So worldly delight seemes to be little or nothing dangerous at the first, yet afterward as with bristles or pricks, it pearceth

A 3

through

g Si de Vlyste
illo refert fabula quod cum
arboris religatio de periculo
liberavit, quā-
tū magis crucis arbor ? &c.
Ambr. serm. 33

h Esa. 14. 33

through the very conscience with vntollerable paines . Therefore we must deale with this delight, as a man would handle a hedgehogge . The safest way to handle a hedgehogge is to take him by the heele . So must we deale with this delight . As Iacob took Esau that rough hedgehogge by the heele: in like sort we must take worldly delight not by the head , but by the heele, considering not the beginning, but the ending of it , that so we may neuer be deceiued by it . For though it haue a faire shew at the first, yet it hath a blacke shadow at the last : though it be sweete at the first, yet it is bitter at the last : though it be drunkenness at the first, yet it is wormewood at the last: though it be *Naomie* at the first, yet it is *Mara* at the last : though it be a song at the first, yet it is a Syren at the last : though it be a silly hedgehogge at the first, yet it is a sharpe prickle at the last . Wherefore delight not thy selfe in the world , for
it

delight.

V

it shall not giue thee the desires of thy heart: but *Delight thy selfe in the Lord,* and he shall giue thee the desires of thy heart.

Here is a precept: here is a promise. A precept in these wordes, *Delight thy selfe in the Lord.* First *delight,* then *thy selfe,* lastly *in the Lord.* A promise in these words, *And he shall giue thee the desires of thy heart.* First, *& he shall giue thee,* then, *the desires,* lastly, *of thy heart.* *Delight thy selfe in the Lord,* and he shall giue thee the desires of thy heart.

First, *Delight.* Well saies Synesius, i The spirit of God, as it is a cheereful thing it selfe, so it maketh all them chearefull which are partakers of it. Indeed the wicked continually mourn and lament. There was a great crie in Egypt, because in euery house among them, there was some one or other of their first borne dead. But the voice of ioy and gladnesse is in the tabernacles of the righteous. k They euermore

ἐν τῷ πνεύματι
ἀγαλλομένης, καὶ
ἰλαρίωντος τοῦ
μετόχου αὐ-
τοῦ.

κρψλ. 118. 15.

A 4

delight

I Aelianus in
 varia histo. l.
 3. cap. 14.

delight in the Lord. I read^l of one Leonides a captaine, who perceiuing his souldiers left their watch, vpon the citie walles, and did nothing all the daie long but quaffe and tipples in alehouses neere adioyning, commanded that the alehouses should be remooued from the place where they stood, and set vp close by the walles. That seeing the souldiers would neuer keepe out of them, at the least wise they might watch as well as drinke in them. So, because pleasure we must needs haue, & we cannot be kept frō it, god hath appointed that we should take *Delight* enough, and yet serue him neuer a whit the lesse. For it is no part of Gods meaning, when thou enterest into his sweete seruice, that thou shouldst abandon all delight, but onely that thou shouldst change the cause of thy delight. That whereas before thou diddest delight in the seruice of sinne, now thou shouldest *delight* as much, or rather indeed a thousand

delight.

sand times more, in the seruice of the
 Lord. It was not Gods will that Isaack
 should be sacrificed, but onely the
 ramme. And so God would haue vs
 sacrifice onely the ramme, that is, all
 rammish and rancke delight of the
 world. But as for Isaack, he must be
 preserued still, and kept aliue: Isaack,
 in whome Abraham did see the day
 of Christ and reioyced: Isaack, that is
 all spirituall laughter, all ghostly ioy,
 all heauenly *delight*. For as no man
 might come into the court of Ashue-
 rus, which was clothed in sackcloath:
^mso no man may come into the court
 of our king, which is clothed in sack-
 cloath, and hath not on the wedding
 garment of ioy and *delight* in the
 Lord. Which is the cause why Christ
 calleth the assemblies of the faithfull,
 Quires of Campes ⁿ. A quire singes;
 a Campe fights. How then may these
 two agree together? Very well in the
 godly. For the godly, when they fight
 most stoutly against the enemy, then
 they

in Ester. 4. 2.
 3. 1. 2. 3.

in Choros ca-
 strorum, Can.
 6. 12.

o David sal-
tatem plus
stupeo quam
pugnantem.
Moral. 27.
cap. 27.

p Cant. 4. 6.

they sing most merily vnto the lord. Whereupō Gregorie saith, o I admire king Dauid a great deale more, when I see him in the quire, then when I see him in the campe: when I see him singing as the sweete singer of Israel, then when I see him fighting as the worthy warriour of Israel. For fighting with others, he did ouercome all others, but singing, & *delighting* himselfe, he did ouercome himselfe. Even as his sonne Salomon saies for him, speaking to Christ, Turne away thine eies from me, for they doe ouercome me, they wound my heart: they make me sicke for loue &c. When Dauid fought with others, he ouercame others; he wounded others; he made others sicke; but when he daunced before the Arke, and *delighted* himselfe, he was ouercome himselfe, he was wounded himselfe, he was sicke himselfe. But feare you nothing. I warrant you this sickenesse will doe him no harme. I will plaie stil

delight.

still (saies he) that others may stil play vpon me ^{9.} For it is good iport whe God is *delighted*, though Michol be displeased. So that of Dauids sicknes we may say, as Christ said of Lazarus sicknesse, This sicknesse is not vnto death, but for the glorie of God ^{1.} And therefore it is for the glorie of God, because it is for the loue of god. For David is sicke no otherwise for loue of the sonne of God, then God is sicke himselte, for loue of the sonne of David. *This is my beloued sonne* (saies he) *in whome I am delighted*. *This is my beloued sonne*: there he is in loue. *In whome I am delighted*: there he is sicke for loue. Which is the cause why he commandeth vs also to be delighted in his loue ^{2.} For as a double desire is loue: so a double loue is *delight*. And therefore he saies not simply, loue him; but, be delighted in his loue. *Delight thy selfe in the Lord; and he shall giue thee the desires of thy heart. Delight.*

Then,

III

q Ludam, inquit, vt illudat. Bonus ludus, quo Michol iascitur, & deus delectatur. Greg. Mag.

r Ioh. 11. 4.

Math. 17. 5.

c Prou. 19.

u Animam
meam odio
haberem, si
eram alibi
quàm in do-
mino, & in e-
ius amore in-
venirem.
De amore
dei, cap. 2.

x Prou. 14. 13.

Then, *Thy selfe*. I would hate mine owne soule (saies Bernard) if I found it any where else then in the Lord and in his loue ^u. So that it is not enough for thee to delight, but thou must *delight thy selfe*, that is, thy soule. Saying with the blessed Virgin, My soule doeth magnifie the Lord, and my spirit reioyceth in God my Sauour. Otherwise, as Diues did see Lazarus a farre off lying in Abrahams bosome, beeing himselfe all the while tormented in hell, and hauing not so much as one drop of water to coole his tōgue: so, euen in laughing the soule may be sorrowfull ^x. The wretched soule of a sinner may see the face a farre off laughing, and lying (as I may say) in Abrahams bosome, beeing it *selfe* all the while tormented (as it were) in hel, and hauing not so much as one drop of delight to assuage the sorrowes of it. And like as Sampsons lyon had great store of honie in him, but tasted no sweetnesse of it: euen so if thou re-
ioice

delight.

D

ioyce in the face, and not in the heart,
 y^e thou maiest well perhaps haue great
 store of honie in thee to delight o-
 thers; but thou canst neuer taste the
 sweetnesse of it to delight *thy selfe*.

y 2. Cor. 4. 12.

Therefore saies the princely prophet,
 O taste and see how sweet the Lord
 is: It is not enough for thee, to see it a
 farre off, & not haue it, as Diues did;
 or, to haue it in thee, and not to tast it,
 as the lyon did: but thou must as well
 haue it as see it, and as well tast it as
 haue it. O taste and see (saies he) how
 sweete the Lord is. For so indeede
 Christ giueth his Church, not onely a
 sight but also a taste of his sweetnesse.

A sight is where he saies thus, ² We 2 Can. 7. 12.

will rise vp early, and goe into the
 vineyard, and see whether the vine
 haue budded forth the small grapes,
 and whether the Pomegranets flou-
 rish. There is a sight of the vine. A

taste, is where he saies thus, ² I will 2 Can. 8. 2.

bring thee into the winseller, & cause
 thee to drinke spiced wine, and newe
 wine

wine of the Pomegrannets. There is a taste of the wine. The Church, not onely goes into the vineyard, and sees the wine, but also goes into the wine-seller and tastes the wine. But yet thou must goe further then this, before thou canst come to *thy selfe*. For there are diuers degrees of tastes. The Egyptians in their Hyroglyphickes, when they would describe an vnperfect taste, paint meate in the teeth, when a more perfect taste, the beginning of the throat. Such an vnperfect taste had the Israelites of the sweetnes of God. God was most sweete vnto them, when he gaue them quailles to eate. Yet while the meate was but in their teeth, the wrath of God was kindled against them ^b. There is the meate in the teeth: an vnperfect taste. But the spouse of Christ hath a more perfect taste of the sweetnesse of god. For likening him to an apple tree, she saies, I delight to sit vnder his shadow, & his fruit is sweet vnto my throat. ^c

There

Orus Apollo.

^b Num. 11. 33.

^c Can. 2. 3.

delight.



There is the beginning of the throat: a more perfect tast. But notwithstanding all this, thou art not yet come to *thy selfe*. Therefore this taste must not content thee: because this tast cannot delight thee. For thy delight must not sticke in thy teeth, or in thy throat, ^d but as a cordiall thing, it must goe downe to thy very heart. That thou maiest say with the Psalmist, My heart and my flesh (not my flesh onely, but my heart and my flesh) reioyce in the liuing God ^e. And againe, Praise the Lord, O my soule, and all that is within me, praise his holy name ^f. Nowe thou art come to *thy selfe*. For that which is within thee, is thy selfe; and all that is within thee, is all *thy selfe*. So that thy selfe, & all thy selfe, is delighted in the Lord, when as that which is within thee, and all that is within thee, praise his holy name. O howe happie art thou, when thou knowest this Iubile, this ioyfulnesse ^g: when thou hast a secret sence, & an inward fee-

d Non est stre-
pitus oris, sed
sibilus cordis,
non Tonus la-
biorum, sed
motus gaudio-
rum, concor-
dia volunta-
tum, non con-
sonantia vo-
cum.

^e Psal. 84.3.

^f Psal. 103.1.

^g Cum scis in-
bilationem,
Psal. 39.15.

h Greg. Mo-
ral. Iob. 3. 14.

i Reu. 8. 1.

k Gustu in-
cumbenti lu-
minis anima
pascitur, & su-
pra se elata
ad seipsam re-
laxari dedigna-
tur.

feeling of it : when every motion of thy minde, is an influence of Gods spirit: when thy wil & his word play together, as Isaack and Rebecka did. For then surely thou doest build to *thy selfe* desolate places^h. Desolate places, I say, that all other things may be silent to thy soule: nay that thy very soule may be silent to it selfe: yea that there may be a silence in heavenⁱ answerable to the silence of thy soule, when thou doest delight *thy selfe* in the Lord. *Delight thy selfe in the Lord, and he shall give thee the desires of thy heart. Thy selfe.*

Lastly, *In the Lord.* Gregorie saies thus,^k The minde of man is fed with the infinit light and loue of God, and so being lifted vp farre aboue it selfe, doeth now disdain to stoupe downe so lowe as to it selfe. And therefore doeth not delight it selfe in it selfe, but delights it selfe *in the Lord.* Hereupon a father saies, O lord, graunt that I
may

delight.

may know^k my selfe, and know thee. That knowing my selfe and thee, I may loath my selfe in my selfe, and delight my selfe onely in thee. Truth indeede, O man, so thou oughtst to doe, saies God. For if thou didst know thy selfe and me, then thou wouldest displease thy selfe, and please me. But because thou knowst neither thy selfe, nor me, therefore thou dost please thy selfe, and displease me. But the time shall come, when thou shalt neither please thy selfe, nor me. Not me, because thou hast sinned: not thy selfe, because thou shalt be burned. So that then thou shalt please none, but the deuill: both because thou hast sinned, as he did in heauen, and also because thou shalt be burned as he is in hell. Therefore he that delights himselfe in himselfe, delights not himselfe, but onely the deuill in himselfe. Whereas on the other side, he onely delights himselfe, which not onely delights himselfe, but addes also, *In the*

*k Nouerim
me, nouerim
te.*

B i

Lord;

*Delicias afflu-
entis, inmixta tu-
per dilectum
tum. Can. 8. 2.*

Lord; and so delights himselfe in ver-
tue, delights himselfe in godlines, de-
lights himselfe in God himselfe. This
Christ signifieth, when speaking of
his spouse, he saies, *Who is shee, which
commeth out of the wildernes, abounding
in delights, leaning vpon her welbeloued?*
He that leanes vpon himselfe, can ne-
uer abound in delights: but he alone
aboundeth in delights, which leaneth
vpon his welbeloued. So did S. Paul:
I haue laboured more then they all, saies
he. There he aboundeth in delights.
*Yet not I, but the grace of God which is
in me.* There he leaneth vpon his wel-
beloued. And again, *I can doe all things*,
saies he. There he aboundeth in de-
lights. *In him that strengtheneth me.*
There he leaneth vpon his welbelo-
ued. In one word, when as he saies, *He
that would reioyce and glorie; let him
reioyce and glorie in the Lord:* it is all
one, as if he should haue said, *He that
would abound in delights, let him
leane vpon his welbeloued. Let him
delight*

delight.



delight himselfe *in the Lord*. Let the Saints ^m reioyce in ioy, let them delight in delight. He that delights in an earthly thing, delights in vanitie, he delights not in delight. But he onely delights in delight, which makes God onely the ground of his delight. According to that of *Prosper*, ⁿ That alone is eternall delight, which is grounded vpon the eternall good. Vpon him that is onely good, and saith to Moses, ^o I will in my selfe shew thee all good. Euery thing that is honest, euery thing that is profitable, euery thing that is pleasant, is onely to be found *P in the Lord*. As that Manna ^q had all manner of good tastes in it: so the Lord onely, hath all manner of good things, all manner of true delights in him. Therefore the Church, hauing first bestowed the greatest part of Salomons song, altogether in commendation of the beautie and comelines of Christ, at length concludeth thus; Thy mouth is as sweete things,

m In letitia letentur. psal. 68.
3.

n Aeterna exultatio est, quae bono letatur aeterno.

o Exod. 33. 19.

q Quae vnum bonum in quo sunt omnia bona & sufficit. Aug. Med.

q Sapi. 16. 20.

things, and thou art wholly delectable: how faire-art thou, and how pleasant art thou, O my loue, in pleasures? So that when I seeke my loue, my *Lord*, then I seeke a delight, & a light, that passeth all lights, which no eye hath seene: I seeke a sound & an harmonic, that passeth all harmonies, which no eare hath heard: I seeke a sent and a saueur, that passeth all sauiours, which no sense hath smelt: I seeke a relish and a tast, that passeth all tastes, which no tongue hath tasted: I seeke a contentment and a pleasure, that passeth all pleasures, which no bodie hath felt. Nay, I cannot hold my heart, for my ioy; yea, I cannot hold my ioy, for my heart, to thinke that he which is my *Lord*, is now become my father, & so that he which was offended with me, for my sinnes sake, is now reconciled to me, for his sonnes sake. To thinke, that the high Maiestie of God, will one day raise me out of the dust, and so that I, which am
now

delight.

II

now a poore worme vpon earth, shall hereafter be a glorious Saint in heauen. This, this makes me delight my selfe in the Lord; saying, O thou that art the delight of my delight; the life of my life; the soule of my soule; I delight my selfe in thee, I liue onely for thee, I offer my selfe vnto thee, wholly to thee wholly: one to thee one: onely to thee & onely. For suppose now, as S. Iohn speaketh, the whole world were full of bookes: and all the creatures in the world were writers: and all the grasse piles vpon the earth were penne: and all the waters in the sea were ynke: yet, I assure you faithfully, all these bookes, all these writers, all these penne, all this ynke, would not be sufficient to describe the very least part, either of the goodnes of the Lord in himselfe, or of the louing kindnes of the Lord, towards thee. Wherefore, *Delight thy selfe in the Lord, and he shall gine thee the desires of thy heart.* Thus much for

Totum totum
vni: v-
dicum vni.

the precept, in these words, *Delight thy selfe in the Lord.*

Dilectionis
nulla maior
expetenda est
renumeratio,
quàm ipsa di-
lectio. Ser. 7. de
sciu.

Job. 35. 7.

Psal. 163.

The promise followeth. First, *And he shall give thee.* Well saies Leo, Loue is the greatest reward of loue, that either can be, or can be desired. So that though there were no other rewarde, promised thee, for delighting in the Lord, but onely the delight it selfe, it were sufficient. For the benefit is not Gods, but wholly thine. God is neuer a whit the better, for thy delighting thy selfe in him. If thou be righteous, what doest thou *give* him, or what doeth he receiue at thy hands? Thy delight may perhaps reach to the saints, which are in the earth, but it can neuer reach to the Saints which are in heaven: and much lesse, can it reach to God, which is the Lord of heaven. Nay, I will say more. If thou shouldst *give* God whole riuers full of oyle, & whole houses full of gold, for neuer so little a droppe of this delight, it would

delight.

would be nothing. Thy gift would be nothing, to his gift: thy oyle and golde, would be nothing to his oyle of gladnesse. Yet behold the bountifullnesse, and liberalitie of the lord. He hires thee, and giues thee wages, not to doe himselfe good, but to doe thy selfe good. And here he promi-
 seth to reward his owne mercies, as if they were thine owne merits. And as though the benefit were not thine, but wholly his: so he chaungeth the words, and for, Thou shalt giue him, saies, *He shall giue thee*. But this he doeth, as Augustine testifieth, * Not by the loue of error, but by the error of loue. For the loue of error, is mans Rhetoricke, it is a figure, which man often vseth, *Humanum est errare* y. But the error of loue, is Gods Rhetoricke, it is a figure, which God often vseth, *Diuinum est amare* z. Especially it is a diuine thing, to loue so dearely, as God loueth vs. Who, though he doe not loue to erre, yet

B 4

he

x Non erroris
 amore, sed a-
 more erroris.
 Decur. dei.
 lib. 22. cap. 6.

y It is mans
 proprietie to
 erre.

z It is Gods
 proprietie to
 loue.

^a Cana. 16.

^b Lilia agro
rum, millia
angelorum.

^c Si uidisti
quoddam pascu-
m, ut pascere, vi-
de etiam nunc
ne forte et con-
uerso pascere
sicut pascet.
Bernard. Cant.
serm. 71.
^d Reu. 3. 20.

he doeth erre for loue. Counting and calling, that which is onely our commoditie, his owne commoditie. So, Christ is said ^a to be fed amongst the lylies. The lylies of the fieldes, are the millions of the angels^b; or of all those which lead a pure, and an angelicall life. These indeede Christ feedeth. He feedeth them in the greene pastures, and leadeth them forth, by the waters of comfort. Yea, not onely he feedeth them, but also by this figure, the error of loue, he is said to be fed with them. Because though he for his part, haue little neede, I wis, to be fedde, yet it is as great a pleasure to him, to feed the, as if he were fedde himselfe among them ^c. So likewise he saies, *If any man open the doore, I will suppe with him, and he with me* ^d. We indeede sup with Christ. Generally, whensoever he giues vs grace to feele in our affecti-
ons, the rauishing ioyes of the spirit. As when he saies, I haue eaten my hony combe, with my hony, I haue
drun-

delight.

drunken my wine, with my milke: eat
 you also, O my friendes, drinke and
 make you merie, O my welbeloued.
 But more especially we suppe with
 Christ, when he calls vs to the holy
 Communion, and biddes vs to the
 Lords supper. For then he staies vs
 with flaggons, and comforts vs with
 apples: with apples and flaggons:
 with bread and wine: with his owne
 deere bodie, and his owne pretious
 blood. Thus do we suppe with Christ.
 But how doth Christ suppe with vs?
 Is it possible? possible, that he which
 shall neuer hunger, or thirst any
 more? possible, that he, which is ful-
 nes it selfe, in whome, all the fulnes of
 the Godhead bodily dwelleth? Is it
 possible (I say) that he should stand
 without, knocking at the doore, as a
 begger, to get a meales meate of vs?
 Yea sure: doubt you not. It is possi-
 ble enough. By a certaine figure, (I
 weene you call it the error of loue:
 thats it: by this figure, the error of
 loue)

Cant. 2. 3.

loue) it is a very possible thing: nay, it is a very easie thing to doe: yea it is a very great pleasure to him to doe it. Behold (saies he) *I stand at the dore and knocke: if any man heare my voice, and open the dore, I will come in vnto him, and will suppe with him, and he with me.* Well then, how doth Christ suppe with vs? Christ suppes with vs, when we entertaine him, as Marie did, with the salt teares of repentance & griefe: and as Lot did, with the sweete bread of sinceritie, and truth. For the salt teares of our repentance, are the onely drinke, which Christ will drinke with vs. And the sweete bread of our sinceritie, is the onely bread, which Christ will eate with vs. But what meate hath he to his bread? I haue a meate (saies he) which you know not of. My meate is to doe the will of him that sent me. In the volume of thy book it is written of me, that I should doe thy will, O my God, it is my delight, it is meate and drinke to me, to doe

delight.

EP

doe it. And as it is meate to him, to doe it himselfe: so is it meate to him, to see vs doe it. Then doth he suppe with vs. And this is the first seruice. But what hath he for a second course? A dish of apples, gathered of the tree of life. For toward the latter ende of the supper, when they come to their fruit, a Christian saies to Christ, *O my welbeloued, I haue kept for thee, all manner of apples, both old and new.* Contrition, humiliation, denying of thy selfe, mortificatiō of the old man: these are old apples. Sobrietie, innocencie, holines of life, viuification of the new man: these are new apples. And when a Christian feasts, & feedes Christ with such diuers and daintie fruits of righteousness, then he saies to him, *O my welbeloued, I haue kept for thee all manner of apples, both old and new.* But what musicke hath he now? We must needes haue some musicke. Christ cannot suppe without musick. Drinke, and bread, and meate, and apples,

f Can 7. 13.
Omnia poma
vetera & no-
ua. Vulgata
transl.

g Ecclesiasti-
cus cap. 3.
ver. 5.

Col. 3. 16.

apples, will make him but a slender supper, except we mend it all the better with musicke. This must be the very best part of the supper. For a cōsort of musitians at a banquet, is as a signet of Carbuncle, set in gold; and as the signet of an Emrod, well trimmed with gold: so is the melodie of musicke, in a pleasant & banquet. Therefore when Christ supps with vs, we must be sure he haue musicke. We must welcome him, and cheare him vp, with psalmes, and hymnes, and spirituall songes, singing with a grace, and making melodie in our hearts to God. Thus doth Christ sup with vs. But nowe to returne to the maine point againe, from which we haue a little digressed, As else where, by the error of loue, Christ is said, to be fedde among the lylies, whereas indeede onely he feedeth the lylies; and to suppe with vs, whereas indeede only we suppe with him: so here, by the same figure, he is said to reap commoditie by thy delight, whereas indeede onely

delight.



onely the commoditie is thine, all the commoditie, all the benefit, is onely thine. Yet (to see the admirable loue of God) he saies not, Thou shalt giue him, but, *He shall giue thee. Delight thy selfe in the Lord, and he shall giue thee the desires of thy heart. And he shall giue thee.*

Then, *The desires.* He that loues to desire God, ^h(saies Bernard) must also desire to loue God. Then he shall haue neither facietie, nor yet anxietie. Neither facietie, because he loues to desire: nor yet anxietie, because he *desires* to loue. Thus doth the Church.

Let him kisse me (saies shee) ⁱ*with the kisses of his mouth.* Let him not smite me, but kisse me: not once, but often: not with the kisses of his feete, but of his mouth: not of any of his prophets mouthes, but of his owne mouth; *Let him kisse me with the kisses of his mouth.*

Here are many *desires*. Here indeede shee loues to desire ^k. But it followeth,

^h Qui amat desiderare, desideret amare. De amore dei. cap. 3. vid. Gregorium Morali. 12. c. 28.

ⁱ Cant. 2. 2.

^k Gal. 11. 20. Concupiuit desiderare,

Gal. 1.19. 20.

Exod. 26. 6.

Gen. 2. 21.

eth, *For thy loue*, is better then wine. The person is suddenly changed. Before, it was more straungely in the third person, *Let him*, and, *his mouth*. Nowe, it is more familiarly, in the second person, *For thy loue*. *For thy loue is better then wine*. Here is but one loue. Here onely shee *desires* to loue. For as the curtaines of the tabernacle, were coupled and tyed together with taches and strings, so that one curtain did drawe another, and all the curtaines did draw together, to couer nothing else, but the tabernacle¹: after the same sort, the desires of the godly, are coupled and tyed together, so that one desire drawes another¹, and all their *desires* draw together, to make them couet nothing else, but God. And euen as Iacob, when he held the angel in his armes, stood vpon one foote, and halted vpon the other foote: ^m so he that embraceth God, can doe nothing with that halting foote, which before carried him to the

delight.



the desire of the world, but standeth onely vpon that sound foote, which now carrieth him wholly to the *desire* of God. And like as all the streets of Ierusalem sing *Halleluia*:ⁿ so all the desires of them that are delighted in God, are referred to God. There are many streates in Ierusalem; yet there is but one *Halleluia*, which is sung in all those streates. In like sorte, there are many desires in a godly man; yet there is but one thing, God only, which is desired in all these *desires*. For, these desires, as the kisses of Christ, come all from one loue: these desires, as the curtaines of the tabernacle, are all tyed together with one string: these desires, as the goings of Iacob, stand all vpon one foote: these desires, as the streets of Ierusalem, sing all one *Halleluia*. So that if thou looke into his *desires*, that delighteth in the Lord, thou shalt see no iniquitie, no contradiction in them. But if thou looke in to his desires, that delighteth

n Tobias 13:18

Psal. 55. 10.

o Eſai. 3. 31.

p Rom. 1. 24.

lighteth in sinne, thou shalt say with the Psalmist, I see *iniquity, and contradiction in the city*. For as Manasses was against Ephraim, and Ephraim against Manasses, and both of them against o Iuda: so the *desires* of the wicked, are contrarie to God, and to themselves. All their desires, are contrarie to all gods desires. Manasses & Ephraim, are both against Iuda. There's iniquitie. Some of their desires, are contrarie to othersome of their desires. Manasses is against Ephraim, and Ephraim is against Manasses. There's contradiction. Therefore the desires of the wicked, beeing so contrarie to God, and to themselves, their *desires* are not giuen to them, but they are giuen to their desires P. Because, though they loue to desire God, yet they doe not desire to loue god. Though they care not how much God doe for them: yet they care not how little they doe for God. But as for the godly, they are not giuen to their

delight.

W

their desires, but their *desires* are given to them. Because not onely, they loue to desire God, but also, they desire to loue God. And so all their desires, being as it were, but one desire, all agreeing in one God, when they haue god, they haue all their desires given them in God ^a. So the three children, being men of desires, ^r had their *desires* given them. They desired to be deliuered from the furnace. This desire was given them, when as God walked with them in the fierie furnace ^f. So Moses, being a man of God, had his *desires* given him. He desired to see Gods face. This desire was giue him, when as Christ talked with him, face to face ^r. So John, being a friend of God, had his *desires* given him. He desired to see Christs glorie. This desire was given him, when as Christ said, *He that loneth me, shall be loned of me, and I will manifestly shew mine owne selfe unto him* ^u. So Lazarus, being Gods little begger^x, (as I may say)

C I

had

q Domine, an-
te te omne de-
siderium meū.
psal. 38. 10.
hiam vhim
perfectio ipsi-
us animæ deus
est, & centrum
locusque natu-
ralis omnium
desideriorum
eius.
r viri desideri-
orum Dan. 9.
33.
Daniel 3. 25.

t Mark. 9 4.

u Ioh. 14. 21.
x Mendicus
dei. Greg.

Luk. 16. 25.

Exod. 4. 6.

had his *desires* given him. He desired to be relieued, not so much with the meat of that earthly *Dines*, as with the mercie of that heavenly *Dines*, which is so rich in mercie. This desire was given him, when as the Patriarch speaking of him to the glutto said, Now is he comforted, and thou art tormented 7. And so, whosoever thou art: if thou be a man of *desires*, as the three children were: if thou be a man of God, as Moses was: if thou be a friend of God, as Iohn was: if thou be a begger of God, as Lazarus was: he shall giue thee all that thou canst begge, or *desire*. For, to speake no more of those three children, these three men, which I named last vnto you; Moses, the man of God: Iohn the friend of God: Lazarus, the begger of God; did lie in three bosomes. In Moses bosome: in Christs bosome: in Abrahams bosome. Moses hand, did lie in Moses bosome 2: S. Iohn did lie in Christs bosome: Lazarus, did lie in

delight.



in Abrahams bosome . Moses bosome, is lawe: Christs bosome, is Gospel: Abrahams bosome is glorie. Therefore, feare must drive thee out of Moses bosome: faith must keepe thee in Christs bosome: felicitie must bring thee to Abrahams bosome. For first, thou must with Moses, put thy hand into Moses bosome, and there seeing how full of leprosie thy hand is, and howe wicked all thine owne handyworkes are, thou must abhorre thy selfe, in thy selfe. Afterward, thou must with Iohn, conueie not thy hand onely, but thy whole bodie, and thy soule also, into Christs bosome, and there seeing how thou art clensted from the leprosie of thy sinne, and freely iustified by faith in Christ, thou must delight thy selfe in the Lord. Then, thou must be carried into Abrahams bosome, and there, both louing to desire God, and desiring to loue God, he shall giue thee thy desires. First, I say, lie in Moses bosome, and ab-

C 2 horre

horre thy selfe in thy selfe: afterward, lie in Christs bosome, and delight thy selfe in the Lord: then, thou shalt lie in Abrahams bosome, (O blessed bosome! O sweet bosome!) And he shall giue thee, thy desires. *Delights thy selfe in the Lord, and he shall giue thee the desires of thy heart. The desires.*

Lastly, *Of thy heart.* Thy heart here, is all one with *thy selfe* before. As if the words had stood thus, Delight thy selfe in the Lord, and he shall giue thee the desires of thy selfe: or els thus, Delight thy heart in the Lord, and he shall giue thee the desires of thy heart. To the point then. *Augustine* saies thus, ^a O Lord, thou hast made vs for thine own selfe, & therefore our heart is euer vnquiet, while it is from thee, neuer at quiet, vntill it come to thee. A bull which is baited at the ring, as soone as euer he gets any little breathing, turnes him strait-waies toward that place, by which he was brought in, imagining, that by

^a Fecisti nos
domine ad te,
& ideo inquit
tum est cor
nostrum, donec
veniamus ad
te.

delight.

D

how much the more, he is nearer to the stall, by so much the more, he shall be further from the stake. In like manner, a faithfull *heart*, being bayted and towzed in this world with many dogges ^b which come about it, alwaies hath an eye to that place, from which it came, and is neuer quiet till it returne to him, from whome it was fet at the ^c first. He that lets downe a bucket to draw water out of a well, as long as the bucket is vnder the water, though it be neuer so full, he may get it vp easily; but when he beginnes to draw the bucket cleare out of the water, then with all his strength he can scarce get it vp; yea many times the bucket when it is at the very highest, breakes the yron chaine, and violently falls backe againe. After the same sort, a Christian *heart*, so long as it is in him who is a well of life, is filled with delight, and with great ioy drinketh in the water of comfort, out of the fountaine of ^d saluation; but bee-

b Psal. 32. 26.

c Querula penitus & erubunda est, donec a. i. sum, a quo originaliter exiit, triumphali virtute reuertatur.

d 16. 23.

C ?

ing

e Vi amoris
in deum tan-
quam in cen-
trum propriū
mouetur, vt in
ipso summē
delectetur.

Math. 2. 9.

disipuli viderunt
Iude 13.

Psalm. 57. 8.

ing once haled and pulled from God,
it draweth backe, and as much as it
can possibly resisteth, and is neuer
quiet, till it be in him againe, who is
the center of the ^e soule. For as the
needles point in the mariners com-
passe, neuer stands still, til it come
right against the north pole: so the
heart of the wise men, neuer stood
still, till they came right against the
starre, which appeared in the ^e East;
& the very starre it selfe, neuer stood
still, till it came right against the o-
ther starre, which shined more bright-
ly in the manger, then the sunne did
in heauen. Wherefore our hearts doe
alwaies erre, they are Planets & wan-
dring starres, before they come to
Christ: but then onely they are starres
of the firmament, the true seede of A-
braham, when they are firmly^b fixed,
and settled in God. The Prophet Iona-
nas, all the while he fled from God, in
what a case was he: one while, he was
turmoiled in the stormes of the tem-
pest:

delight.

pest: another while, he was sowed in the waues of the sea: another while, he was boyled in the bowels of the whale. But as soone as he returned to God, by and by he was cast vp safe vpon the sea shore: and then he said to his soule, My soule returne vnto thy rest, because the Lord hath restored thy selfe vnto theeⁱ. Because, whereas before, thou hadst lost thy selfe: lost thy selfe in the tempest: lost thy selfe in the sea: lost thy selfe in the whale: nowe the Lord hath restored thy selfe vnto thee. Wherefore the heart of man hath lost all rest; nay it hath lost it selfe, before it be cast vpon the sea shore; before it be cast vpon God: but when once it delighteth in the Lord, when once it findeth God, then it findeth it selfe, thē it returneth vnto rest. *Nicaula* queene of Saba, could neuer be quiet in her owne cuntrye, till shee came to Salomon: but when shee sawe his glorie, and heard his wisdom, then her heart

i Quia dominus reddidit te tibi. Psal. 116. 7.

failed her, shee had enough, she could desire to see and heate no more. And so the *heart* of a Christian, can neuer be quiet in the straunge countrie of this world, till it come to Christ, which is the true Salomon, the prince of peace; whē it comes once to Christ then it saies thus to God, Lord nowe lettest thou thy seruant depart in peace, because mine eies haue seene the prince, because mine eies haue seene thy saluation. Euen as one good *heart* saies for all, O Lord, how amiable are thy dwellings? Salomon had goodly buildings, but they were nothing to thy dwellings. My soule fainteth, and faileth for them. It fainteth before I see them: and it faileth when I haue seene them; then I am quiet enough, then I can desire to see no more. For like as Noahs doue could finde no rest for the sole of her foote, all the while she was flickering ouer the flond, till she returned to the arke, with an olue branch in her mouth: so
the

It Concupiscit.
& desic. l. tal.
842

delight.

~~that~~

the *heart* of a christian, which is the turtle doue of Christ, can find no rest all the while it is houerling ouer the waters of this world, till it haue siluer wings as a doue, and with the oliue branch of faith, flie to the true Noah, which signifieth rest, till Iesus Christ put forth his holy hād out of the arke, and taking this heart into his hand, receiue it to himselfe. Euen as one good *heart* saies for all, I will not climbe vp into my bedd, nor suffer mine eies to sleepe, nor mine eielidds to slumber, nor the temples of my head to take their rest, vntill I find a tabernacle for the Lord, an habitation for the mightie God of ¹ Iacob. Vntill I find, that my heart is not in mine owne hand, but in Gods hand: vntill I find, that God dwelleth in me, and I in him: vntill I find, that my soule is a tabernacle for the Lord, and my *heart* is an habitation for the mighty God of Iacob, I cannot rest, saies he. But when I find this once: when I come

1 Psal 134.

come to Noah in the arke : when I delight my selfe in the Lord ; then I will climbe vp into my bedd, and suffer mine eies to sleepe, and mine eyeliddes to slumber, and the temples of my head to take their rest. But whats the reason of all this ? I am somewhat bold to aske, because I would be glad to know: whats the reason I say, that the bull, can neuer be quiet, till he come to the staule; that the bucket, can neuer be quiet, till it come to the water; that the needle, can neuer be quiet, till it come to the north poole; that Ionas, can neuer be quiet, till he come to the sea shore; that Nicaula, can neuer be quiet, till she come to Salomon; that Noahs doue, can neuer be quiet, till it come to the arke; that mans *heart*, can neuer be quiet, till it come to God? The reason of it is this. When God created heauen and earth, he rested not in the heauen, or in any heauēly thing, not in the earth, or in any earthly thing, but onely in
man,

delight.

¶

man, which is both. A heavenly thing for his soule, and an earthly thing for his bodie. As soone as he had made man, he kept a sabboth, and rested. Euen so the *heart* of man, resteth not in the earth, or in any earthly thing, not in the heauen, or in any heavenly thing, but onely in God, which is lord of both. Lord of heauen and earth : lord of soule and bodie. As soone as it commeth to God, and delighteth in him, it keepeth holy-day, and resteth. Gods heart neuer resteth, till it come to man : mans heart neuer resteth till it come to God. For as god saies to man, My sonne giue me thy heart ^m : so man saies to God, my lord giue me thy selfe. For euen as the hart desireth the water-brookes : so longeth my heart, my soule, after thee, ô God. Therefore, ô God, giue me thy selfe. Shew me thy selfe, and it sufficeth ⁿ me. For thou onely, O Lord, art indeede, as thou art called in Hebrew *Shaddai*, all-sufficient, yea more then

m Psal. 136.

n Ioh. 14. 8.

o 2. Cor. 11. 9.

p 1. sal. 84. 11.

q Psal. 73. 35.

ἡ δὲ καρδία
ἐστὶν ὡς
καρὶ διατρίβων.
Nihilus.

* Satiabor cum
apparuerit
gloria tua.
Psal. 17. 16.

f Prov. 18. 1.

e Ecl. 40. 6.

then sufficient. Thy very grace, is sufficient for ° me. But thou, O Lord, doest giue both grace and P glorie. Therefore, whome haue I in heauen, but thee ? and whome haue I in earth, but ° thee ? Thou onely giuest grace in earth : so that I haue none in earth but thee. And thou onely giuest glorie in heauen : so that I haue none in heauē but thee. O what a sweet friend is this ? What a sweete friend is God our good friend, which onely feedeth and filleth the *heart* ? He onely feedeth it in earth, & filleth it in heauen : feedeth it with grace, and filleth it with * glorie. For euery thing hath a kind of foode proper vnto it. Offer a lyon grasse, he will neuer eat it: offer him flesh, he will eat it. Why so ? Because that is vnnaturall, this is naturall to him. So, offer the *heart* of a Christian, which is couragious and bold as a *lyon*, offer it all the glorie of the world, which is as the flower of ° grasse, it is neuer a whit the better
Offer

delight.

~~1131~~

Offer it Christ, who saies, *My flesh is meate indeede*, then it is satisfied. Therefore one saies, *The Lyons want, and suffer hunger, but they that feare the Lord, want no manner of thing that is good.* The Lyons: such Lyons, as haue no grace, but grasse onely to feede vpon, they want and suffer hunger. Hungrie and thirstie their soule fainteth in them. But they that feare the Lord: such Lyons, as by faith feede vpon the flesh of Christ, delight in the Lord, feede vpon God, they are fat, and well liking, they want no manner of thing that is good. For as the people sitting vpon the grasse, and feeding vpon the bread, were all * satisfied: so these Lyons are all satisfied, because sitting vpon the grasse of the world, yea not onely sitting vpon it, but also treading vpon it, and trampling it vnder their feete, they feede onely vpon the bread of life. For these Lyons can easily conceiue, that if at that time, siue loaves beeing blessed by our Lord, did

Plal. 107. 3.

Mark. 6. 39.

did satisfie five thousand, then much more our blessed Lord himselſe, can ſatisfie euery *heart*, which hungreth and thirſteth for him. Therefore theſe lyons, ſaue the very fragments of this feaſt, and keepe them in their hearts, as in baſkets, knowing that all the graſſe of the world, cannot doe them halfe ſo much good, as the very leaſt crumme of Chriſts comfort. For ſo one lyon ſaies among the reſt, *My ſoule refuseth comfort. But when I remember God, I am not delighted. As if he ſhould ſay, I haue a lyons heart in me; my ſoule refuseth to feede vpon the graſſe of the world: it goes againſt my ſtomack: I cannot brooke it: I cannot digeſt it: that is but a cold comfort: My ſoule refuseth all ſuch comfort: But when I remember God, I am delighted. Though I cannot ſee God preſently before me; yet if I doe but remember him; if doe but meditate of him; if I doe but thinke of him; if I doe but dreame of him; I am delighted.*

Psal. 77. 4.
Memoria dei
& delectatio
ſum.

Non totie
confortaris,
quoties recor-
daris? Aug.

delight.



lighted. Though I cannot haue a whol
loafe, yet if I can get but a fragmēt: if I
can get but a shiue: if I can get but a
morsell: if I can but any little crumme
of comfort, that falls from the table
of the Lord; my heart is sufficiently
refreshed and fedde. But as God one-
ly feedeth the heart: so God only fil-
leth the heart. For the heart of man, as
for the manner of diet, it is like the
heart of a lyon: so for the bignesse of
it, it is like the heart of the *Ibis*. Orus
Apollo writeth, that the Egyptians,
when they would describe the heart,
paint that bird, which they call the *I-*
bis. Because they thinke that no crea-
ture, for proportion of the bodie, hath
so great a heart, as the *Ibis* hath. But
me thinkes, they might better paint a
man. Because no creature, no not the
Ibis it selfe, hath so great a heart, as a
man hath. For the eie is neuer filled
with seeing, nor the eare with hea-
ring, and much lesse, the heart with
desiring. But euen as the Poets saine,
that

... shiue ...
... morsell ...
... crumme ...

...
...
Ecclesi. 3.

Hearts

a Vide prover-
bium, Dana-
dum dolium,
apud Erasm.

b All the
whole world
is not enough
for me.

that the fiftie daughters of king Da-
nays killing their husbands, are inioy-
ned for their punishment in hell, to
fill a tunne with water, that is bored
full of holes, which though they la-
bour nener so much about it, yet they
can neuer bring to passe: semblably,
he that would goe about to fill his
heart, with worldly delightes, were
as good poure water into a siue, as we
say, for any pleasure he shall haue,
after all his labour and paines. Salo-
mon, hauing had a long time, tryall
of all transitorie pleasures, at length
frankly confessed, that they were so
farr from being a contentation to his
heart, that they were a very great vex-
ation to his spirit. Nay Alexander,
though he had conquered the whole
world, yet still he said with the king
of Spaine, *Non sufficit orbis*^b: yea in
the ende, he grew to be very male-
content, and found himselfe greatly
greined, because there were not for-
sooth, many more worldes for him
to

delight.~~delight.~~

to conquer. By which example of Salomon and Alexander, (though otherwise a heathen,) it doth plainly appeare, that if it had pleased God, to haue created as many worlds, as there are creatures in this one world, (which he might haue done with the least word of his mouth,) yet this infinite number of worldes, which should haue bene created, could not haue filled the verie least *heart*, of any one man, without the creatour himselfe. This Orontius an excellent Mathematician sheweth, who describing the whole world in the forme of an *heart*, leaueth many voide spaces in his heart which he cannot fil vp with the world. For as a circle, can neuer fill a triangle, but alwaies there will be three empty corners in the triangle vnfilled, if there be nothing els to fill it, but the circle: so the round world, which is a circle, can neuer fill the heart of man, which is a triangle, made according to the image of the Trinity, but alwaies there

D I

will

c Anima no-
stra ita facta
est capax ma-
iestatis tue,
quod à te solo
& à nullo alio
possit impleri.
Cum autem
habet repleti-
est desiderium
eius, & iam ni-
hil aliud quod
desideret vlti-
us restat. Au-
gust. l. Soliloq.
cap. 30.

will be some emptie corners, in the triangle of the *heart* vnfilled, if there be nothing els to fill it, but the circle of the world. Onely the glorious trinitie, filleth the triangle of the heart, and filleth every corner of it, and filleth every corner of it fuller, then it can possibly hold. For, suppose almighty God should now worke a miracle, and giue some one man a *heart*, as large, and as huge, not onely as all the hearts of all the men, that euer were, are, or shall be, but also as all the affections of all the angels, and heauenly powers aboue; yea I will say that, which shall be yet much more maruelous, if this one *heart* were so great, that it could at one instant, actually containe in it, more corporall and spirituall things, then are in all the deepes beneath, in the vallies, in the mountaines, and in all the heauens aboue: yet as true as God is in heauen, this so large, and so huge a *heart*, could not be able to hold the

delight.

the very least part, of the perfection of God; but if one droppe of his deitie and glorie, were powred into it, by and by it would burst in a hundreth pieces, and flie a sunder, as an old vessel, filled with new ^d wine. O what a wonderfull strange thing is this? what shall we devise to say of it? Ten thousand worlds, cannot fill one heart: and yet ten thousand hearts, cannot hold one God. Therefore, as much as one heart, is too good and too great, for ten thousand worlds: so much is one God, too good and too great, for ten thousand ^e hearts. So fully doth the Lord, & nothing but the Lord, feed, and fill thy soule, and giue thee all, nay more then all, thy heart can desire. Wherefore, *Delight thy selfe in the Lord, and he shall giue thee the desires of thy heart.* Thus much for the promise, in these words, *And he shall giue thee the desires of thy heart.*

Now then, deare brother, *Delight:*

D 2

and

Behold the heavens and the heavens of heavens are not able to containe thee.
1.Reg. 8.27.

e Deus maior
est corde no-
stro. 1. ioh. 3.20

d Omnis crea-
tura vilescat,
vt creator in
corde dulces-
cat.

and not delight onely; but *Thy selfe*,
also: and not thy selfe onely; but *In*
the Lord, also: *Delight thy selfe in the*
Lord: and againe I say, *Delight*: and a-
gain I say, *Thy selfe*: and againe I say,
In the Lord. *Delight thy selfe in the*
Lord. O remember, for the loue of
God, remember this worthie sentence
of an ancient father,^d *Let all creatures*
seeme vile vnto thee, saies he, *that onely*
thy creatour may seeme sweet vnto thee.
Armenia, a noble ladie, beeing bidden
to king Cyrus wedding, went thither
with her husband. At night, when
they were returned home, her hus-
band asked her, how shee liked the
bridegroom, whither shee thought
him to be a faire and beautiful prince,
or no? Truth, saies shee, I know not.
For all the while I was forth, I cast
mine eyes vpon none other, but vpon
thy selfe. So basely did this noble la-
die esteeme of king Cyrus beautie,
who was the Monarch of the world,
in respect of that entire good will and
affection,

delight.

affection, shee bare to her husband, which was so great, that her eyes could neuer be from him. And so must we, set God alwaies before our eyes, and not once looke aside, or be enamoured with any gaud of worldly glorie, but despise euery blaze of beautie whatsoeuer, that may draw vs from beholding our heavenly husband, and *delighting* onely in him, which is fairer then the children of men. S. Paul beeing rapt vp to the third heauen, knowes not, whither it were with the bodie, or without the bodie. And because we should marke it well once, he sets it downe twise. That he was rapt vp to the third heauen, he is sure; that he heard words which no man can vtter, he is sure; that he was exceedingly delighted in the Lord, he is sure. But whither his bodie were with him or no, he knows not. So much did he forget and neglect, euen his owne bodie, which is so neere, and so deare a thing, in comparison

parison of that incomparable *delight*, which then he tooke in the Lord. S. Peter, seeing but a glimpse of Christs glorie, vpon mount Tabor, stood so astonished and amazed with it, that he was in a sort beside himselfe, when he was at that time beside Christ. Master, saies he, it is good for vs to be here. As if he should haue said, Nowe farewell Galilie, and all my goods: farewell fellow Disciples, and all my friends: farewell wife, & all the world: so I may inioy this heavenly sight, and be continually thus *delighted* in the Lord. Holy Ignatius, going to his martyrdome, was so strangely ravisht with this delight, that he burst out into these wordes, Nay, come fires: come beasts: come breaking of all my bones: come racking of my whole bodie: come all the torments of the deuill together vpon me: come what can come, in the whole earth, or in hell either, so that I may inioy Iesus Christ, and may be continually *delighted* in the Lord. And so must thou

εἴη δὲ αὐτῷ
καὶ λαοὶ ἱερ-
οὺ καὶ ἱερῶν.

delight.

D

(deare brother) insult ouer all creatures, and exult only in thy creatour. Thou must contemne all beautie, as Armenia did: yea thine owne bodie, as Paul did; yea all the world as Peter did: yea thy very life, as Ignatius did: and be content to doe any thing, though it were to be torne and pulled in a thousand peeces: or for a time, if it were possible, to suffer al the paines which the fiends and furies of hell can inflict vpon thee, so as in the end, thou maiest *delight*, either the Lord in thy selfe, or *thy selfe in the Lord*. Then, then *He shall giue thee*: and not, He shall giue thee onely, but *The desires*, also: and not *The desires* onely, but *Of thy heart*, also. *Then he shall giue thee the desires of thy heart*. And againe I say, *He shall giue thee*: and againe I say, *The desires*: and againe I say, *Of thy heart*. *Then he shall giue thee the desires of thy heart*. Then, though thou haue a long time plaied the vn-thrift, and wasted all thy goods in the

D 4 world:

world: yet, if with the lost childe, thou returne home againe, to thy fathers house, he shall graunt thee thy *hearts* desire, and receiue thee with minstrelsie and dauncing, and all manner of festiuall ioy, and that plentie of bread, which nourisheth euery hired seruant in his house, shall much more feede thee, which art his louing child, vnto euerlasting life. Then, though all the leekes and onyons of Egypt, which is the world, haue failed thee: yet, if with Israel, thou depend onely vpon God, he shall distill the dewe of his grace, into thy *hearts*, and lay aside a chosen raine for thee, and cause thee to drinke of the sweete christall streams of his pleasure, and giue thee to eate of that hidden and heavenly Manna, which no man knoweth; but he that receiueth it. Then, though all the clothes and couerings in the world, cannot keepe thee warme; yet, if with David, thou be a man according to Gods owne heart, he shall send thee that

delight.

II

that mysticall Abishag, which shall comfort thy *heart*, and make thee hot and feruent in spirit, which shall renew thy strength and make thee yong againe, and lustie as an Eagle. Then, though thou haue a long time lost thy labour, in seruing Laban, which is the world: yet, if with Iacob thou returne home againe to thy fathers house, god shall meete thee by the way, and, as the Prophet Osey speaketh, he shall allure thee as thy paramour, and lead thee into the wildernesse, and there speake according to thine own *heart*, friendly, and louingly vnto thee. And, euen as louers, are oftentimes disposed for the nonce, to take a fall of one another, the stronger of the weaker: so God shall wrestle a fall with thee, as he did with Iacob, and yeeld so much in loue to thee, as that he shall suffer thee to giue him the fall, and to preuaile against him. Iesus: what exceeding loue is this? why are we not euen now, in the name of God, inflamed

med with the loue of God: and wholly rauished with delight in the Lord? At least wile I maruell, what a mischeife many base minded worldlings meane, that they had rather feed vpon the huskes of hogges, then the bread of mā? that they had rather eate, the onyons of Egypt, then the manna of heauen? that they had rather lie acold, frozen and shiuering in sinne, then be rewued and cherished by Abisag? that they had rather take vn-supportable paine, to serue Laban, then take vnspeakable pleasure, to serue God? Fy vpon it: what a vile folly is this? what a starke madnes is this? what is this els, but to be euen bodily tormented, whereas they might be most spiritually delighted? what is this els, but to goe out of one hell, into another hell, where as they might goe out of one heauen into another heauen? For, why do you (beloued) why doe you tell me so much, of I know not what? of a worme, that ne-
uer

delight.

dieth? of a fire, that neuer is quenched? of a lake, that burneth with brimstone? of weeping, and gnashing of teeth? Thus I tell you (good christians) and I tell you truly, and God in heauen heares what I say, though you heare me not; I tell you as loud as euery I can; that, to serue sinne so slavishly: to please the deuill so wretchedly: to delight in the word so brutishly, as many men doe: this is worse then all wormes: worse then all fires: worse then all lakes: worse then all weeping: worse then hell it selfe. Whereas, on the other side, to serue God, to please God, to delight in God, to reioyce & solace thy soule in the Lord, which hath alwaies giuen thee, and will alwaies giue thee, the desires of thy heart; this is better then all treasures: better then all crownes: better then all kingdomes: better then all immortalitie: better then heauen it selfe. This, this it is, which shall bring thee, out of one paradise, into another paradise.

Out

Out of one paradise in this life, where thou doest ioyfully, & cheerefully serue God, into another paradise in the life to come, where thou shalt be honourably and royally serued of God. Out of one paradise in this life, where thou doest comfort thy heart, and *delights thy selfe in the Lord*, into another paradise in the life to come, where he shall blesse thee, & *he shall giue thee the desires of thy heart*. Through the tender mercies of Iesus Christ, to whome with the father, and the holy Ghost, be all honour and glorie, power and praise, dignitie and dominion, now and euermore. Amen.

Finis.